ing themselves or their clothes.

They are a cleanty people. Every Javanese takes his bath night and morning and the bright cottons they wear are feed query scoured. The little girls down there in the water have bag-like skirts or sarongs wrapped tightly about their plump hodies just under the arms, and the rich golden brown of their shoulders shows out as hirn from the ground. In the center of the table squares them to the rich golden brown of their shoulders shows out as hirn from the ground. In the center of the table squares the front the ground. In the center of the table squares the front the ground. In the center of the table squares the front the ground. In the center of the table squares the front the ground in the center of the table squares the front the ground. In the center of the table squares the front the ground in the center of the table squares the front the ground in the center of the table squares the front the ground. In the center of the forms like the traditional paper on the wall, and they look like brown staines with the lightest of draping. Notice how their shoulders hob up and down as they rub the clothes on the stones. There is one turning around, she is wringing the clothes, and here is sanctines with the clothes on the stones. There is one turning around, she is wringing the clothes, and here is well a woman or the world that I have grown accustomed to the world that I have grown accustomed to the world that I have grown accustomed to the world that I have seen to deal the world that I have seen to the world th

is that it may not impede her while awing mang. Now they take off their jackets mang. Now they take off their jackets mang here they have allowed and two yards in beingth. Each girl steps inside one and public it in uniter her arms and at the same time allow sher aress sarong to drop to her feet. She is now peaned in as it were in this wide long, with her airms and shoulders exposed. She pulls the bar place in her person, twisting it this way find that to fighten it, and fastens it by a knot at the breast. She now folds up her other dress in all tays it with the jacket in near pile on the bank, and jumps into the stream. Her sister has followed, and the two are puddiling about the tree has been and the same in the same time allows to describe the stream. Her sister has followed, and the two are puddiling about the way and the two are puddiling about the way and the stream. Her sister has followed, and the two are puddiling about the way and the stream. Her sister has followed, and the two are puddiling about the way and the stream. Her sister has followed, and the two are puddiling about the way and the stream. Her sister has followed, and the two are puddiling about the way and the stream. Her sister has followed, and the stream. Her sister has followed, and the way are puddiling about the way are about as large out the way are about as large of value secured to be what one lost would hald. The beyons are about as large of value secured to be what one lost would hald. The beyons are about as large of value secured to be what one lost would hald. The beyons are about as large of value secured to be what one lost would hald. The beyons are about as a large of the way and the stream and and the way the sold for two seniors. The string was a sirely of waits and the breaks and the stream and a leaf full of wall as the stream and the strea

y stand in the canal and scour them-

The Javanese Women. The Javanese cannot be said to be beauas tall as the Japanese, their average height being a little more than five feet. Both sexes are plump and well shaped and exceedingly straight. They have slender them up with a cleaver, so that you can dishe the small wrists and ankles and long, slender fingers. They look net unlike the results and the first the shell. I assure you it is a drink for the Filipines, save that the Filipines, save that their foreheads are,

They Marry at Twelve.

dezen children, although owing to sanitary conditions the families are not as a rate much larger than ours, many of the chil-

potions, and that there are witch decrors who sell stuff which introduced into the food or drink of a man will make aim your lover. I should think the weepe for this might be valuable to the patent medicine men of our country. The women are very jealous. They understand poisons as well as love potions, and such of the Dutch officials and soldiers as form matrimental alliances are careful in breaking them, for desertion may bring about a terrible revenge on the part of the women.

They Are Business Women.

They Are Business Women. look at the business women of Java. They vating the rice, picking ten and coffee, and do the greater part of the buying and sell- working at every trade along with the men,

somes and the bazars is that in the latter each counter has its own merchant, who owns the goods piled about him, and that there are scores of them in the Dielja there are hundreds of merchants selling bazars. They squat cross-legged on mais the same kind of goods in the same place,

Sometimes the bazars cover acres. At too and beef in all sorts of chunks and Bultengerg they are in the form of a hole silers. Each woman has a long, sharp white pillars. In the center of the square is a court filled with market men and women who have temporary roofs to shield them from the sun. The bazars proper are paved with red brick; they run in one There is a great deal of fish in the mar-

the table squarts the fringist with her was they bend down at their work. The wet sarongs cling to their forms like the traditional paper on the wait, and they look like brown staines with the lightest of draping. Notice how their shoulders hob up and down at they rub the clothes on the stones. There is one turning around, she is wringing the clothes, and here is another holding a wet garment high in the air and bringing it down with a slap on the stone. How the Javanese Batbe.

See the men and women swimming about in the canal. There are grandmothers and granddaughters, old men and young men, children and bables, the latter la the arms of their mothers, leting dipped in and one.

Here come two gits of hi for their daily swim in the warm flowing water. They are well dressed, after the Javanese style; such wears a long cotton jacket over the sarones or skirt which forms the consum of hothers and transmit of the warm flowing water. They are well dressed, after the Javanese style; such wears a long cotton jacket over the sarones or skirt which forms the hank within twentr feel of where I am writing. They are letting down the hard carries another sarones with her to use in the hank within twentr feel of where I am writing. They are letting down the hard carries another sarones with her to use in the hank within twentr feel of where I am writing. They are letting down the hard leaves are more as phoses which sall nots in glesc the first in the carries another sarones with her to use in the hank within twentr feel of where I am writing. They are letting down their hard leaves and string.

It is foun and reaches to the waits. See the light in which a down their hard. It is foun and reaches to the waits. See the light in which is down their hard. It is foun and reaches to the waits. See the light in which is the top of her head for the Batter of the control of the law of the sall of the law of the sall of the law of the l

Walst. See! fixed are much as they were centuries and a knot and when the lintch first came to the country wine Doules to a large city, and its bazats

I stopped in the chicken market, and If anything, higher, and they are of a found that I could buy a good pair of brell-more pronounced Malay type. Many of ers for a shilling, and then went to a shed them have high check bones and their where there were hundreds of cages of eyes are a tritle asiant, making you think pigeons of all colors. The cages were of of the Chinese. They have thick lips, though nothing like so thick as the negroes. Hour barrel and a foot or so high. Each groes. women as a rule are not as good cage was filled with pigeous, which were looking as the men, although many of the young girls are prefty. Those of the better class are often has looking, having high, narrow foreheads, fairly good noses and luscious red lips. They are particular as to matters of silquette, and are universally polite and well behaved. This is not both sizes. Java. I saw the same thing done in North China, the whistles being fastened to the The women marry very young. Girls are eften mothers at 11 or 12 years of age, and old maids are almost unknown. Among the poorer classes the women do as much work as the men. The whole family in a manner takes care of itself, and the more children a poor man has the richer he is. It is not uncommon for a woman to have a dozen children, although owing to sanitary

Women Bankers. In the Djekja markets the women act a dren dying in infancy. Many of the people cashlers and bankers. In every bazar I are Mohammedans, but as a rule they saw them squatting behind little table have but one wife, more being common with pennies and half pennies and all sort enly among the chiefs and nobles. I am told that the women believe in love them. The chief business of these women

sition to that of the women of Japan. Come with me to the bazars and take a You see them laboring in the fields, culti do the greater part of the buying and sell-ing, and they are as sharp traders as you will find anywhere. The only women like them are those of Burmah, who look and act much the same.

The most of the business of this part of the world is done in great bazars or vast department stores under one roof. The only difference between one department

The women are the chief purchasers in the markets and I vesture to say the wo-man kreps the purce of the family.

We would be great by the latter

Women Butchers, It seems odd to see women butchers, bur behind tables a foot high loaded with mut

They Are Not Pretty, but They Manage the Business of the Richest Island South of the Equator—They Act as Druggists, Meat Sellers and Tailors, as Porters and Bankers. Queer Scenes in Bazars—Odd Business Methods—Pigeons that Whistle—Land Where the Women Chew Tobacco—They Are Chanly and Take a Swim Twice a Day.

(Copyright, 1901, by Frank G. Carpenter, Weitevreden, Javar—I want to tell you something about the little brown people of Javar. They are sides and they are swarming about me as I make nectes under the shade of the pain trees my state of the pain trees and people of the most they are swarming about me as I make nectes under the shade of the pain trees and people of the pain trees and people of the pain trees and people of the pain trees and the set of the space of the pain trees and in each of these places Javaness girls are standing waist-deep in the canal washing theorems the stand and in each of these places Javaness girls are standing waist-deep in the canal washing theorems the place of Javanes girls are standing waist-deep in the canal washing theorems that people is the canal washing theorems the place Javaness girls are standing waist-deep in the canal washing theorems that people are stored at the breast with a post propose of the most propose of the pain trees and in each of these places Javaness girls are standing waist-deep in the canal washing theorems with up to the propose of the pain trees and in each of these places Javaness girls are standing waist-deep in the canal washing the means of the pain trees and in each of these places Javaness girls are standing waist-deep in the canal washing the means the propose of the pain trees and in each of these places Javaness girls are standing waist-deep in the canal washing the means of the pain trees and in each of these places Javaness girls are standing waist-deep in the canal washing the means of the pain trees and in each of these places Javaness girls are standing waist-deep in the canal washing the means of the pain trees and the each of thes

THE WORKERS.

O, ye who toll and suffer and are strong Who bear the world, my heart goes on planted To break your chains and bring an er-To help you keep the blessings that you make;
But would then I her you to be true.
Unto the highest words your Master spake.
He was and is your friend. Be worthy for this sake.

Could be but feel your strongth and hu Could be but see the rold where freedo.

Your blessed heritage in rears to be, When we through Brotherhead shall reac time Liberty.

of through the brothel or the beery de "Tis not through those who prate of bomb and fire.

But rather those who truly love the race
Who would uplift and teach you to aspir
And ever point you up unto a standar
higher.

Durn to your real friends, for much theat One such there was the greatest of the

fe are the real noblemen of the earth Then let your rank be equaled by you

That blads you down. The spirit of the is with you. Break your chains and claim your heritage.

-Rocky Mountain News.

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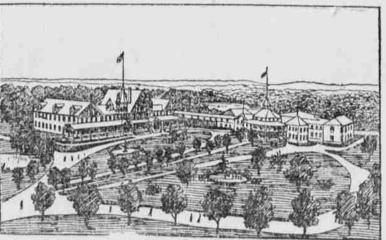
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